

Millennial Star



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Cover Picture

WINTER SCENE

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THE ETERNAL QUEST

by President Hugh B Brown



Let us read the words of the Saviour as recorded in the eighth chapter of the Gospel according to St. John: "... If ye continue in my word, then are ye my disciples indeed; "And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

And again in the 17th chapter of John, He said:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (Ibid., 17:3.)

The first scripture quoted is a promise that if we continue in His word we shall know the truth and gain freedom; and the second, that it is life eternal to know God. Each of these scriptures envisions and requires an



**'The world is too dangerous for anything but truth,
and too small for anything but brotherhood.'**

eternal quest; because gaining a complete knowledge of truth, or of God, is an infinite undertaking.

It has been repeatedly stated that we live in tremendous times—we live in the most significant period in the records of the human race. This is confirmed by our best scholars throughout the world, as they review for us the historic evolutions, revolutions, and reformations of the past. Civilised people everywhere are becoming aware of the ever-expanding complexity of our civilisation and of the almost miraculous advancement and improvement in the fields of travel and communication, not only on an international but on an interplanetary basis. This knowledge causes us to refer to our time and our accomplishments as, in modern vernacular, "out of this world." That phrase becomes almost literal.

In the midst of the rapid and unprecedented advance and discovery in many branches of science, we ask you, is it not reasonable to expect some new activity, some new thought, some new revelation in the most important dimension of human life — the spiritual dimension?

A. Paul Davis tells us, "The world is too dangerous for anything but truth and too small for anything but brother-

hood." There must be social, moral, and spiritual solidarity in a world which is in hourly danger of extinction by bombs, missiles, and atomic fallout.

Many people, including some students and scholars, are unaware of the fact that also in the fields of theology and religion there have been revolutionary changes of thought, and they are of even greater consequence—greater because this area embraces all other fields of interest and activity.

The most intriguing and significant aspect of a man's search for truth is his continuing and compelling attempt to explain himself and his relation to the universe which envelops him, to find the cause behind the phenomena of life. The questions of whence and why and whither have persisted through the ages.

Any open-minded search for truth requires courage, constancy, and humility. To quote an ancient prayer:

**"From the cowardice that shrinks
from new truth,
From the laziness that is content
with half truth,
From the arrogance that thinks it
knows all truth,
O God of truth, deliver us."**

Any thoughtful, prayerful search for and that He is a person, that His glory is intelligence, and that He has a will,

a purpose, and a plan in creating the universe and providing for man's earth life.

God is more than personality as we know it; He is that in perfect degree which our best is in imperfect degree. To have faith in a personal God, who can be referred to as "Father" gives man a sense of dignity and holds before him an ideal toward which to strive. Continuing in that faith one gets progressive answers to the disturbing questions of source, purpose, and destiny.

In Bible times, the prophets were the leaders of thought. In a sense they were the spiritual scientists who tapped the inexhaustible reservoirs of truth through the simple media of of direct revelation from God.

True religion is a vital function in human living, and its teachers and disciples should seek, understand, and advocate revealed truth. This truth demands our allegiance and will lead men to the promised freedom.

If religion is to keep pace with other human interests and refute the false charges of communism that there is no God, that Christ is a myth, that religion is an opiate, we must re-examine our prescribed beliefs as set forth in formulated creeds; we must compare our organisations and pro-

cedures and our theology with the teachings of the Holy Bible. Let us seek to find a church with an organisation that is identical with that set up in the New Testament.

And in our search for truth, we must purge ourselves of prejudice, for that closes the mind. Prejudice has been defined as a "vagrant opinion without visible means of support." Let us return then to a prayerful study of the Old and the New Testament, and have faith in the God of the Holy Bible who was known to Abraham, Isaac, and Jacob as Jehovah, and to Peter, John and Paul as the Messiah. Such a study will reveal that God is not a sovereign autocrat, but a loving, personal Father. This belief in the universal Fatherhood of God forms the basis for our faith in the universal brotherhood of man.

Our friends no doubt ask what is the Mormon creed. Although we announce no formal creed, the founder and first president of the Church did set forth as an epitome of the tenets of The Church of Jesus Christ of Latter-day Saints, thirteen concise statements known as the Articles of Faith. These include fundamental and characteristic Gospel doctrine as taught by the Church of Jesus Christ in former days. The first of these articles declares:

Theology may be only dictation, but religion requires action.

"We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost."

That statement should reassure some of our friends who have wondered whether or not the Mormons are Christians.

That these articles are not, and were not intended to be, a complete and final exposition of beliefs is evidenced by the fact that we receive and expect continued revelation. In fact, we say in another Article of Faith:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith).

These articles are authoritative; however, they form but an outline for the study of the theology of the Church.

Theology as a science has been defined as that branch of classified knowledge which deals with God and man, their relationship and the co-operative purpose. While theology may appeal primarily with the intellect, religion touches the heart, and it inspires men to live in accordance with the knowledge gained.

Theology may be only diction, but religion requires action. Religion is man's endeavour to adapt himself to

the facts of existence as revealed by the Author and Creator of all that is. It differs from other such endeavours in that it seeks the adaptation of the whole of life to ultimate facts.

Now, as God is the fountain of truth and knowledge, the source of wisdom, and as theology and religion are primarily concerned with the existence of and our relationship to Deity, does it not seem obvious that this combined subject, theology and religion, when accurately defined and understood, is the queen of all the sciences? It embraces all truth and therefore includes all other sciences.

It deals with man's origin, purpose, and destiny, with the principles governing the creation of worlds, with God's eternal laws which are often called the laws of nature. God Himself has from the beginning been the Great Scientist, and He has taught men by personal manifestations as well as by ministration of His appointed servants.

But here as elsewhere, when the student comes to the edge of knowledge, he must lean on faith and continue his quest. He must "trust the soul's invincible surmise," as did Columbus. If science is built upon facts, its architect is faith.

As Dr. Talmage has eloquently said, "Though the veil of mortality with all

its obscurity may shut the light of the divine presence from the sinful heart, that separating curtain may be drawn aside and a heavenly light may shine into the righteous soul. By the listening ear attuned to the celestial music, the voice of God has been heard declaring His personality and will; to the eye that is freed from the moats and beams of sin, single in its search after truth, the hand of God has been made visible; within the soul properly purified by devotion and humility, the mind of God has been revealed."

The honest investigator must be prepared to follow wherever the search of truth may lead. Truth is often found in the most unexpected places. He must, with fearless and open mind "insist that facts are far more important than any cherished, mistaken beliefs, no matter how unpleasant the facts or how delightful the beliefs."

Quoting Lowell:

**"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and on-
ward, who would keep abreast of
Truth:"**

As God is our Father and the source of all truth, as we are all primarily interested in attaining eternal life and as it is eternal life to know Him, surely an open-minded and

courageous study of Him and His divine plan with respect to our salvation will be the most interesting and permanently rewarding of all ventures into the vast realms which invite man's questing spirit. It was doubtless a contemplation of this majestic theme that gave us the rhapsody recorded in John. He said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

The restored Gospel of Jesus Christ, which we proclaim, when understood and accepted, will unite all men in a common cause, and then only will all new scientific discoveries be utilised for the benefit of mankind. Then we shall have peace. A knowledge of truth will help men to be free, whether it come by direct revelation as in the case of the prophets, from the written word of God as recorded in the scriptures, revealed as a result of research in the laboratory, in the flight of the astronaut as he circles the globe, or as revealed to a prayerful youth upon his knees in the sanctuary of a grove.



not,
little flock;
do good;
let hell and earth
combine
against you,
for if ye are built
upon my rock,
they cannot prevail

We live in a world of fear today. Fear seems to be almost everywhere present. But there is no place for fear among the Latter-day Saints, among men and women who keep the commandments, who place their trust in the Almighty, who are not afraid to get down on their knees and pray to our Heavenly Father.

I remember an incident in the life of the prophet Joseph. God bless his memory! He had been persecuted with his people, driven, and at this particular time he was

in Liberty Jail, incarcerated upon trumped-up charges. Finally, when it seemed as though he could stand it no longer, he cried out in the anguish of his soul, as recorded in the 121st section:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? (D&C 121:1—2.)

AR



by Elder Ezra Taft Benson, Council of the Twelve

And you will recall, the word came back to him:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over thy foes." (Ibid., 121:7-8.)

Then the Lord pointed out to this great man, this prophet of God, that all these things had been given for the purpose of gaining experience, of helping to build him for the great responsibilities that lay ahead of him. How sweet and reassuring are the

words of the Lord on that memorable occasion as he counselled:

" . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good.

" . . . therefore, fear not what man can do, for God shall be with you forever and ever." (Ibid., 122:7,9.)

The Lord, speaking to His sons of this dispensation and the membership of his Church, gave the following admonition in another revelation:

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

"Therefore, fear not, little flock; do

good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

" . . . perform with soberness the work which I have commanded you.

"Look unto me in every thought; doubt not, fear not." (Ibid., 6:33-36.)

You will also recall the admonition He gave to the early disciples of this dispensation, recorded in the Lord's preface to the Book of Commandments, the first section of the Doctrine and Covenants:

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (Ibid., 1:5.)

So among the Latter-day Saints, particularly, there should be no fears, even in a world where many people are concerned about atom bombs, the hydrogen bomb; where many are fearing Communism and some are talking fearfully of a depression. There need be no fear in the hearts of Latter-day Saints.

People who live the gospel, who keep the commandments, who trust in God and do that which is right, need never fear because God speaks peace to the honest in heart through His Spirit. Said the Lord in the 11th section of the Doctrine and Covenants:

"And now, verily, verily, I say unto

thee, put your trust in that Spirit which leadeth to do good-yea, to do justly . . . to judge righteously; and this is my Spirit. (Ibid. 11:12.)

On another occasion the Lord declared:

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, **neither trust in the arm of flesh.**" (Ibid., 1:19; bold added.)

Our Heavenly Father is continually mindful of us. It is His "work and glory" to make the exaltation of man possible. The course which He has outlined is simple, yet able to make men's stature reflect confident living free from fear. Hear His words:

"Let him trust in me and he shall not be confounded . . ." (Ibid., 84:116.)

There may come persecution; there may come opposition; there may come reverses; there may come criticism and misrepresentation. Our motives may be questioned. We may be attacked. But if we place our trust in the Almighty and do that which is right, there will come an inner assurance, an inner calm, a peace that will bring joy and happiness to our souls.

'Look unto me in ever



There was a little band of struggling people in Harmony, Pennsylvania, in 1829. There was not yet a Church; there was not yet a published Book of Mormon.

There was a man with a story, and the Spirit of God moved upon them and bore witness that he was telling the truth, and so they rallied to him and gave him their allegiance and asked him what they must now do.

The answers he gave them were the answers which made possible for them the greatest gift of God to man—happiness here, quiet

conscience, truth, and eternal opportunities for creative expression ultimately in the kingdom of God with our Heavenly Father.

To this struggling little band, beset and sore tried, and I am sure some of them seriously concerned, came these words:

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (D&C 6:33-34.)

In 1831 there was a Church and a

by Elder Marion D. Hanks, Assistant to the Twelve

y thought;... **fear** not'

published Book of Mormon, an organization with officers, but the little Church was in its formative period. There was imposition. There was already serious mobbing. There was disbelief and great antagonism.

In that day to his people, through the Prophet, the Lord said:

"Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come." (Ibid., 68:6.)

Through all the books of recorded revelations of God to man, one may read again and again the marvellous message of fearlessness, of faith, of courage, of testimony, of a sound, strong mind. The words of Paul to Timothy, his son in the Gospel, give strength and courage and ought to lay foundations for us to stand up where we are and bear our own witness of faith and not of fear.

Said Paul to Timothy, as well you know, "For God has not given us the

spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Out of the ancient record words well know, again to all of you, words of faith and assurance: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; . . ." (Psalm 23:4).

Through all the dealings of God with man there have been trials and troubles and afflictions and impositions and apprehensions, and there have been the repeated assurances of God to Man that he should be of courage and not fear.

There is one other citation in the Doctrine and Covenants which I would note, and one from the Book of Mormon. The section known as thirty-eight has in it some of the great literature of the restoration, in my estimation, and among the statements of faith and assurance God gave us this magnificent, simple and wonderful one: " . . . if ye are prepared ye shall not fear." (D&C 38:30.)

Alma, teaching the people out of his own experience, and some of it had

'...if ye are prepared

been less than admirable in his youth, answered in a most marvellous way what the preparation is that we must have if we are to stand without fear. In the fifth chapter of the book of Alma are these wonderful words, and they are written (spoken in their time) to those who had once experienced a change of heart.

Alma's question to them is" . . . if you have experienced a change of heart, and if you have felt to sing the song of redeeming love, I would ask, can you feel so now? And then these questions:

"Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?" . . .

"Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

"Behold, I say, is there one among you who is not stripped of envy? I

say unto you that such an one is not prepared; . . .

" . . . is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

"Wo unto such an one, for he is not prepared, . . . " (Alma 5:26-31).

The Lord has given us in his great goodness and graciousness a foundation of firmness upon which we may stand if we will, without fear, but with faith, based on preparation, a preparation which He, through His prophets, has clearly spelled out.

If you have had a testimony of the gospel, if you have felt in your heart this great stirring, moving, satisfying love of God, do you have it now? Are you obedient? Do you keep the commandments of God?

He talked of humility and of faithfulness. He talked of weeding out of our lives pride and envy, persecutions and mockery. I offer these simple suggestions—over-simplified and only in headline—as to what we may do to have faith and weed out fear.

d, ye shall not fear'



Aaronic Priesthood Adult Seminar



IT WORKS!



THE
LONDON STAKE
PROGRAMME





"Brother Jones, we're your new Home Teachers from the Bighthorpe Ward. My name is David Jackson, and this is my young companion Peter Thomson.

"May we come in and speak with you for a while. Thank you.

"Brother Jones, we are on a special assignment from the Stake President . . ."

So the first step in a new and exciting London Stake programme is taken by our two Home Teachers, Elder Jackson and Deacon Peter Thomson, calling at the door of an inactive brother in the Adult Aaronic Priesthood.

We call it a new programme, for although the idea of working with inactive and semi-active brethren is almost as old as the Church itself, a new approach has been made to the method of re-activation by the London Stake Adult Aaronic Priesthood Committee—headed up by the Stake President's 1st Counsellor Donald Hemingway.

And we call it exciting, for although it has been in action for only a few weeks, already the results show that our inactive brethren CAN be brought back into the Church—using the right approach and maintaining the right attitude and pressure.

The idea is based around an intensive 14-week Home Teaching campaign.

And before anyone says, "Oh, that's impossible for us. We couldn't involve our Wards in a 14-week programme," consider the end result . . . and then

ask yourselves again, "Is the programme worthwhile?"

In fact, the Home Teachers are the KEY to the whole programme. Without their continued support and activity, the re-activation schedule would be broken and the programme would grind to a halt.

BUT IT WORKS . . .



"Brother Jones, we understand from Bishop Smith that you were baptised into the Church about three years ago and that although you were active when you first joined, you have been finding it very difficult to get to Church during the past couple of years.

"We believe that you were ordained to the office of a Teacher in the Aaronic Priesthood.

"We would like to try and help you overcome your problems, Brother Jones, and in five weeks time we will be starting a six-week series of seminar lessons held one night during the week in the home of Brother Atkinson.

"We are inviting seven or eight brethren, just like yourself, and their wives to attend the seminar in the homely surroundings of Brother Atkinson's lounge.

"We would like to challenge you to make the effort to attend this seminar with your wife on the Friday evening. We don't want you to give us your answer now . . . but we would like to leave with you this little pamphlet entitled, 'Can we help YOU?'

We would like to ask you to read it through, and talk about it with your wife and your family.

"There are five little lessons inside the pamphlet, and each one answers a question which we are sure has come into your mind at sometime during your membership in the Church and has bothered you."



One of the problems which we had to face in the London Stake was the fact that many of our Adult Aaronic brethren who had become inactive found it difficult to talk about the Gospel with their Home Teachers. They were embarrassed by a discussion about God, and they didn't want to kneel in prayer.

We felt that if our Re-activation Programme was to work, then the first move was to re-light the spark of Gospel thinking, Gospel talking, Gospel praying in the minds and hearts of the Adult Aaronic.

No blatant . . . "Brother Jones, we're holding a Priesthood Seminar for you and all the other inactive brethren in five weeks time, how about coming . . .

This would be the wrong approach—and the wrong attitude.

No—we wanted to quicken their spirits once more with genuine Gospel discussions in their homes.



"Perhaps, Brother Jones, we could talk about the first of these mini-lessons this evening? It's entitled 'Why Bother With Me?'

"As we visit many of our families, we find that the father of the family, who has been inactive for a number of

years, will often ask us, 'But why bother calling on me . . . why do you continue to visit my home . . . surely there are others who need your help more than I do.'

"And, Brother Jones, our answer is always the same . . . we bother because you ARE our brother. God is our Heavenly Father. He is the father of our spirits, of all of us . . . and that makes you and I brothers, Brother Jones—that's why we bother.

"Have you got a Bible handy? Perhaps you would like to turn to Hebrews, Chapter 12 and Verse 9 . . .

"You see, Brother Jones, this verse of scripture teaches us that we are all sons and daughters of God . . . that He is your Father and my father.

"And Jesus Christ tells us quite clearly in the Bible that we must love our brother, and do all that we can to help him.

"Now would you like to turn to John, chapter 4, verse 20 and 21, and read that passage for us, please . . ."



For four weeks we ask our London Stake Home Teachers to visit with one or two inactive or semi-active Adult Aaronic Priesthood families . . . calling on them once a week for four weeks, and each time talking to them about the forthcoming seminar and discussing with them one of the mini-lessons in the pamphlet.

The "Can we have YOU?" pamphlet was written by the London Stake Adult Aaronic Priesthood Committee, and is designed to re-introduce Gospel discussions into the homes of those brethren who have got out of the habit

of talking about God, got out of the habit of opening their Bible or Book of Mormon, got out of the habit of saying prayers.

Brother Jones has got to be made to feel important again, to feel needed — just as he was when he was first taught the Gospel by two missionary Elders who called on his home come hail, snow and high wind.

On the last of the four "build-up" visits, the Home Teachers automatically make arrangements to call for Brother and Sister Jones on the first evening of the Seminar the next week and take them to the home of Brother Atkinson.

The Seminar lasts for six weeks, and the speakers are selected from the Stake Presidency, the Stake Patriarchs, the Temple President, the Stake Adult Aaronic Committee and the Stake High Council.

The Seminar evening comprises an hour-long talk on the Gospel, thirty minutes of questions and 15 minutes of socialising afterwards with a soft drink and a biscuit or two.

During the whole of this six-week period we expect our Home Teachers to bring their families to the Seminar, to sit with them during the evening and encourage them to participate in the question time discussion period.

Afterwards they take the families home, talking with them about the lesson, asking them if they have questions that didn't receive an answer . . . and make arrangements to call for them again the next week and take them to the next lesson.

The six lessons are designed to take the Adult Aaronic brethren back to the simple Gospel teachings that they first received from the missionary Elders

and right up to lessons on the Melchizedek Priesthood, its power and authority—and all its blessings.

The whole purpose of this Re-activation Programme is, of course, (a) to bring the brethren back into activity again, (b) to advance them through to the Melchizedek Priesthood, and (c) to get them to the Temple for their own endowments.

When the six-week seminar has been completed, the Home Teachers take over again with four Follow-Up lessons, which they give in the home of the family. These lessons are a continuation of the seminar discussions, ending —on the fourth week after the seminar —with the ultimate lesson. "Why I should go to the Temple."

These four follow-up lessons are in far greater detail and depth than the five mini-lessons of the "Can We Help YOU?" pamphlet, and take 20 to 30 minutes to give in the home.



And the result?

Two features have resulted from the Adult Aaronic Seminar Programme run in the London Stake.

First, we have discovered that a very real and very strong attachment is being built between the Adult Aaronic brethren and the Home Teachers who have been calling on their homes regular for 14 weeks.

This, of course, is the basis of a rehabilitation programme such as we are running.

The second result—and one that is very exciting, as far as we are concerned—is that it IS bringing inactive

brethren and their wives back into the Church.

In one of our Wards, for instance, ten families started the course of 14 weeks, and all ten remained throughout the course and remained active after the course had been completed. Two of the brethren were advanced

to the Melchizedek Priesthood at the end of the programme.

With great joy in our hearts, we can testify to you that this programme . . . this new and exciting programme for the re-activation of our Adult Aaronic brethren, works.



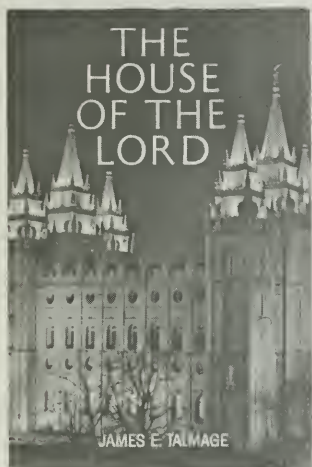
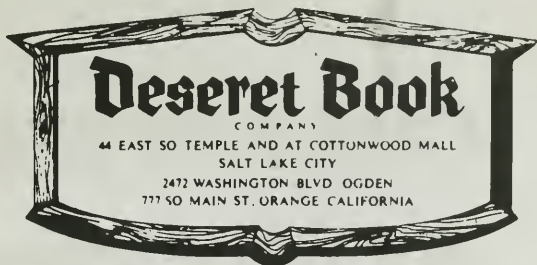
Next month

Once again the British saints have been called upon to lead the way, to give guidance to the Church in a new programme. Next month the "Millennial Star" takes on a new form . . . a "unified form."

For years the General Authorities have been considering the possibility of combining all of the Church magazines inside one cover, presenting the reader with all the necessary information, instruction and spiritual uplift in ONE magazine . . . instead of duplicating it through five monthly publications.

Now the "Star" has been asked to lead the way . . . to be the proving ground of a scheme that could have wonderful, far reaching possibilities for our members throughout the British Stakes and Missions.

Next month the "Star" will include the instructional material necessary for the good running of each auxiliary—material normally found in the monthly "Instructor," "Relief Society Magazine," "Era" or "Children's Friend." It will, of course, continue to contain British inspired material . . . BUT, THE BASIC THOUGHT BEHIND THIS PROGRAMME IS TO EASE THE BURDEN OF THOSE MEMBERS WHO NEED TO PURCHASE EVERY MAGAZINE IN ORDER TO FULFIL ALL OF THEIR CHURCH ASSIGNMENTS NOW ALL OF THE NECESSARY MATERIAL WILL BE IN THE "STAR" — STARTING JANUARY 1970 . . . DON'T MISS IT!



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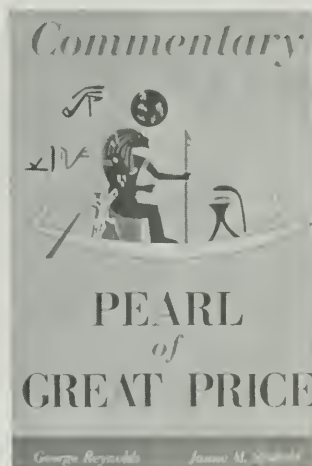
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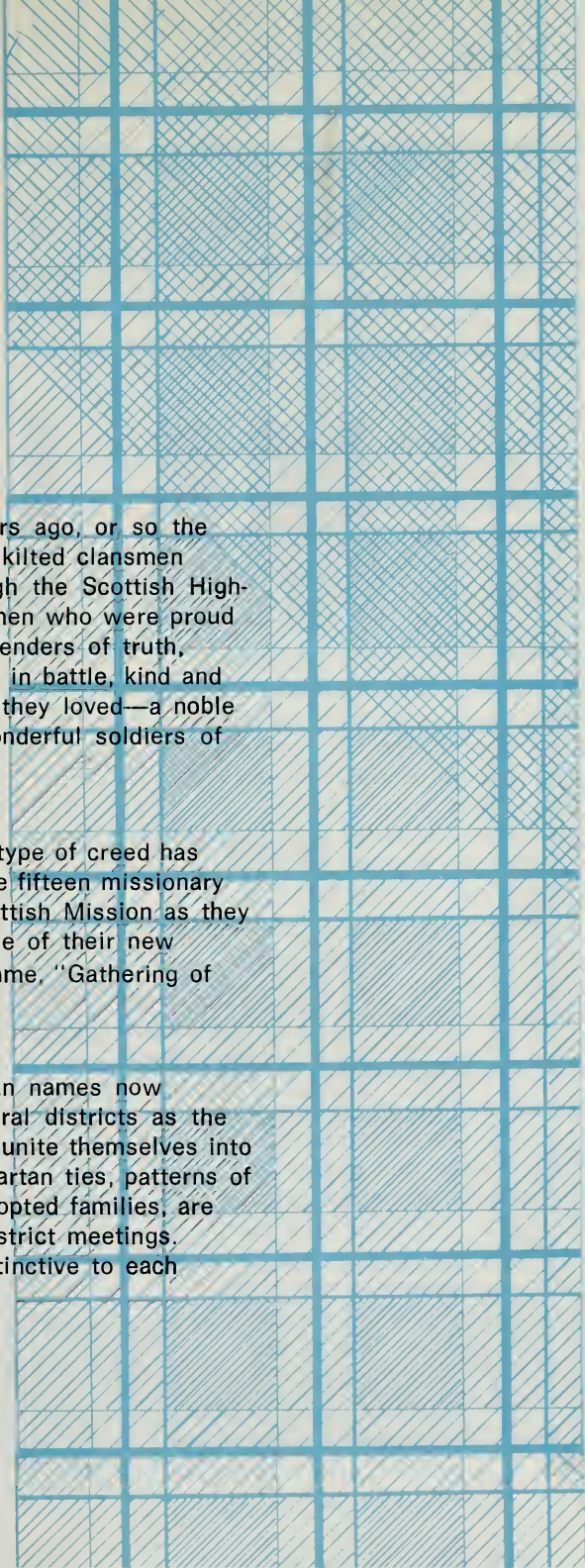
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Gathering of the Clans



The new "Gathering of the Clans" programme being introduced by the Mission assistants in full Scottish highland dress. Elder Ronald Orlan Scott and Elder Harvey Barr Carlisle III, along with President F. Nephi Grigg, display the tartan dress worn by their fellow clansmen.



Many long years ago, or so the legends say, kilted clansmen strode through the Scottish Highlands—giant-sized men who were proud and courageous defenders of truth, fearless and mighty in battle, kind and gentle to the ones they loved—a noble creed for those wonderful soldiers of yore.

Today that same type of creed has been adopted by the fifteen missionary districts in the Scottish Mission as they accept the challenge of their new proselyting programme, "Gathering of the Clans."

New Scottish clan names now designate the several districts as the new clan members unite themselves into a force for good. Tartan ties, patterns of unity from their adopted families, are now worn to all district meetings. A coat-of-arms, distinctive to each

district is placed on a background of tartan and hung proudly in these meetings.

This new programme has brought added excitement and the desire to fulfil our divine callings to the best of our ability here in Scotland.

The elders and sisters are now truly aware of this great land, its history, and its people.

But, along with the excitement and added desire, a spiritual note is also found in this programme.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand, in the evil day."

(Eph. 6:13). Ours is great battle, not unlike the mighty clansmen's in days gone by—Paul declares, "For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." (Eph. 6:12).

Yes, ours is a battle royal but we in the Scottish Mission are aware of the magnitude of this battle. And through diligence, through preparation, knowing truth, and by taking with us the 'shield of faith,' we know "ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16).

What a wonderful heritage is ours in Scotland. The blood of Israel is strong in this fair land—the saints are strong in their testimony of the gospel as restored through a modern prophet, Joseph Smith. The clans WILL be gathered as this wonderful new programme suggests—for we of the Scottish Mission love this restored gospel and we know that as we unite as did our forefathers that we will triumph over the adversary and bring the gospel message to the clans of Scotland.

I AM



by Ann Stoner



t school I am studying Religious Knowledge for my A levels, and in the New Testament section of our studies we are working our way through St. John's Gospel, which contains many of Christ's outstanding teachings.

The most important of these are in Christ's teachings about himself . . . the "I am . . ." saying.

To many people these sayings are obscure.

This is because they are full of sym-Jewish audiences, so you need to know a bit about Jewish ideas in order to understand the meaning of some bolish. Jesus was a Jew and spoke to of the "I am . . ." sayings.

The full list of saying is . . .

"I am the Bread of Life."

"I am the Light of the World."

"I am the Door."

"I am the Good Shepherd."

"I am the Resurrection and the Life."

"I am the Way, the Truth and the Life."

"I am the True Vine."

Unfortunately, we have not yet reached the 15th chapter, where the last saying is found, so I will have to omit that one in my talk.



n the 6th chapter of John, verse 35, we read,

"And Jesus said unto them, I am the bread of

life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

In order to understand this saying we must go back a little. At the beginning of the chapter is the story of the miracle of the feeding of the five thousand, when Jesus fed the multitude with five loaves and two fishes. Later, the people sought Him out, but He said to them, "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (v26). They had come to Him because of the physical blessings that He gave to them.

Jesus had great difficulty in teaching

the people because they had the wrong conception of the Messiah. They were looking to Him as their Messiah because of the physical things He did for them, but Jesus tried to show them that He had come for their spiritual aid. What they should have wanted was eternal life and fellowship with God.

Having just satisfied their physical hunger with bread, He now said to them, "I am the bread of life."

He can satisfy our spiritual needs. If we partake of Him we will never hunger for spiritual sustenance again. As bread sustains the physical body, so Christ is necessary for spiritual life.

In verses 47 to 51 Jesus says,

"Verily, Verily, I say unto you, He that believeth in me hath everlasting life.

"I am that bread of life.

"Your fathers did eat manna in the wilderness, and are dead.

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Jesus uses the comparison with manna because it was near the time of the Feast of the Passover when Jewish minds would be full of the stories of the time in the wilderness. When their ancestors were starving, God provided Moses with manna to feed them . . . but they were now dead—the physical sustenance was of no lasting benefit.

But if people will partake of Christ, the living bread, then they shall live for ever.



he next "I am . . ." saying is found in chapter 8, verse 12.

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

To understand this it is necessary to know a little about the Jewish Feast of Tabernacles. At one point in the feast four giant candles were lit in memory of the people being led in the wilderness by the pillar of light from God. As the candles were lit, Jesus stood up and said, "I am the light of the world."

What he was really saying was that just as the pillar of light had led their ancestors in the wilderness, so is He the guide of all men.

But there is a lot more to this, because there is a lot of symbolism attached to light.

Today we often use the expression, "I am completely in the dark," meaning "I don't understand." Darkness has always stood for ignorance and evil—like the Dark Ages, the Prince of Darkness—being lost or bewildered.

This was the state of the people to whom Jesus was talking. They had lost contact with God, with all the resulting evils.

But today we also say that something is enlightening, meaning that it informs or instructs; and light has always stood for everything good and clean and right.

As the light of the world, Jesus is a revelation of God . . . God revealing Himself, so His children would no longer be ignorant of Him.

So Jesus is, in effect, saying, "I am

a revelation of God. Through me you can know God. I am the leader and guide of all mankind. I am necessary for spiritual life and eternal salvation."



hen in chapter 10, verse 9, Christ said,

"I am the door: by me if any man enter in, he shall be saved."

The dictionary definition of "door" is "any means by which to go in or out; way to get something; access"

Christ is the means by which we can find access to God and obtain eternal life.

But in verse 7 we read,

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."

This brings more significance to Christ saying that He is the "door." In the East the door the sheepfold was merely an opening in the wall, so the shepherd would lead his sheep into the fold and then lie across the opening—literally forming the door with his own body. In this way he could protect the sheep and prevent them from wandering away and getting lost. The sheep could move about freely within the fold, protected from all danger by the shepherd.

I am sure you can already see Christ's meaning. He often referred to the people as "sheep" and in the same chapter He refers to Himself as the shepherd. Not only is He therefore the means by which we can obtain eternal life, but if we become one of His sheep He will protect us and keep us

safe . . . by becoming one of his followers we have Him as our guardian, not only against outside evils but so that we cannot lose ourselves in sin and weakness.



The idea of Christ being the shepherd, which is indicated by his saying "I am the door," is more plainly stated only two verses later in John 10, 11 and 14.

"I am the good shepherd: the good shepherd giveth his life for the sheep.

"I am the good shepherd, and know my sheep, and am known of mine."

The Eastern shepherd knew each of his sheep by name, and knew everything about each of them. The sheep in turn knew him and would follow the sound of his voice as he walked along in front of them. It was a very personal relationship.

This is the kind of relationship we can have with Christ if only we will allow Him to be our shepherd and guide us.

In the Book of Mormon, Alma speaks of Christ as the good shepherd and gives this warning, found in chapter 5, verses 37 to 39,

"O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness, nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!

"Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

"And now, if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold."

Christ says,

'My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28).



n the 11th chapter of John we read of the death of Lazarus, and in verse 17,

"Then when Jesus came he found that he had lain in the grave four days already."

So Lazarus was well and truly dead! But in speaking to Martha . . .

"Jesus saith unto her, Thy brother shall rise again."

But Martha did not understand, so He explained, in verses 25 and 26.

" . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

"And whosoever liveth and believeth in me shall never die."

This is a claim to divinity. God is the

giver of life, and here Jesus is claiming that He can do this also . . . and He proves it by bringing Lazarus back from the dead.

He said, "I am the resurrection," and by his own resurrection He made it possible for all mankind to be resurrected . . . so He is, in fact, "the resurrection" for all of us.

The Book of Mormon prophet Abinadi said,

"And if Christ had not risen from the dead, or have broken the bonds of death that the grave should have no victory, and that death should have no sting, there would have been resurrection.

"But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up by Christ." (Mosiah 16:7—8)

Jesus conquered death, and by His death on the cross He gave life to mankind . . . eternal life. And this was particularly true in the spiritual sense, for the people had turned away from God and were spiritually dead. Jesus had come to bring them back to God and therefore was giving them spiritual life.



n chapter 14, verses 4 to 6, we read,

"And whither I go ye know; and the way ye know.

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

"Jesus saith unto him, I am the way, the truth and the life: no man cometh

unto the Father, but by me."

This is the most wonderful and meaningful of all the "I am" sayings. It is easier to explain if I take each part separately.

You will notice that Christ said, "I am the way" not "I can show you the way" or "I can teach you the way." The only way to God is through Jesus Christ. He does not simply teach us the way so that we can follow it, making Him unnecessary once we know what to do . . . He IS the way and we cannot reach God without Him.

Just as a mountain guide cannot just point out the path on the map and leave the climb to you, but must take you up and you must be attached to him, so it is with Christ.

In the same way He said, "I am the truth." We think of truth as being something abstract and intangible, but in actual fact truth, in the end, is a person—God; and Jesus is one with God. God is the living image of pure truth, and so is Christ.

Christ also said, "I am the life." He is life itself, the source of life, and indeed we know that He was instrumental in the creation of this world.

So the only way we can return to God is through Christ, and the way we go through Christ is by adhering to the truth and thus becoming one with Him, so that we may inherit the life He offers us.

● Ann Stoner is 17 years of age, and works as South London Ward Librarian. This talk was given in a Sacrament meeting.



The Infinite Compos

by Gillian G. Brown-Lee



The great composer sat within his room,
And wrote a part for every instrument,
He blended wondrous themes into a whole
Most beautiful and yet so quickly spent.

But there is one whose genius is more great,
His work is far more beautiful to see,
He blended all live things, all natural sounds
Into an everlasting symphony.

He took the mighty ocean's angry roar
And tempered it with plaintive cries of gulls,
The calls of cormorants and guillemots,
Which fly for shelter till the great storm lulls.



ser



He formed the silent forests, wrapped in peace,
Within their muted grandeur music grows,
The gentle cooing of the woodland dove,
The tinkle as the streamlet softly flows.

He shaped the rolling uplands, and the plains,
With March wind whispering through the waving grass,
With shyest creatures swiftly burrow bound
As human steps approach, and gently pass.

He sent the speeding comet on its course
That each might have free passage on its flight,
Then massed the myriad stars of Milky Way
Into a highway of celestial light.

His orchestra is heard throughout the world,
In jungle, mountain, desert, plain, and fiord,
His music is eternal, and His skill,
Is absolute, He is our gracious Lord.



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is a
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giving
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Love...*





*...thoughtful
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that bring
Special joy
&
fill special
needs

like...*



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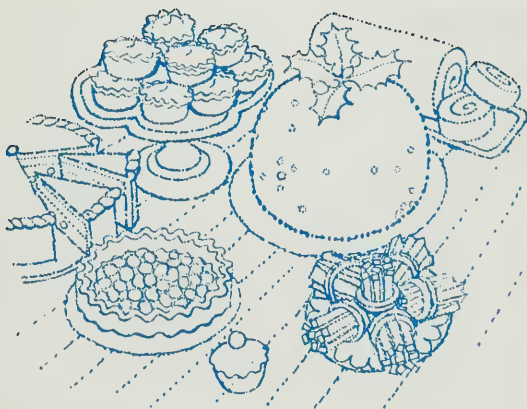
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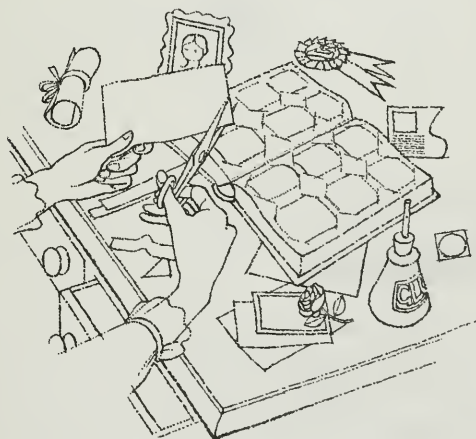
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during the holiday
season to a
home-bound neighbour
or friend
with a jar of home-made jam



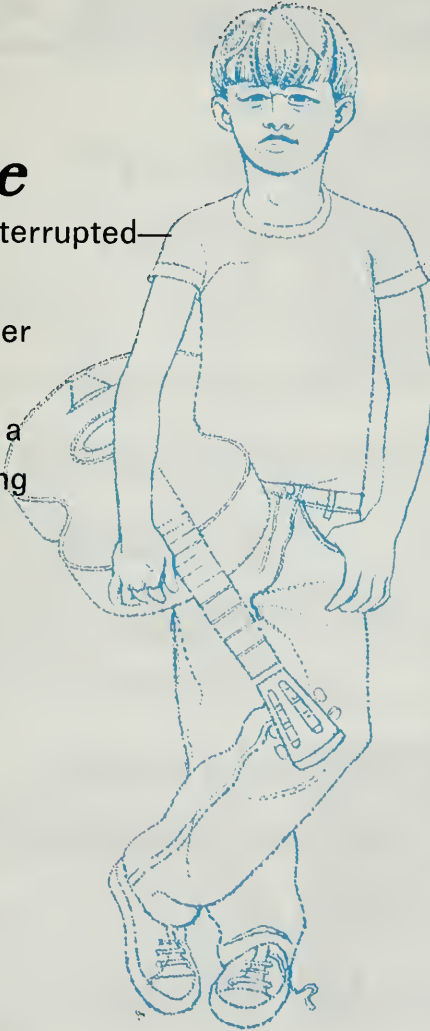
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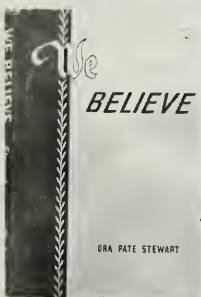
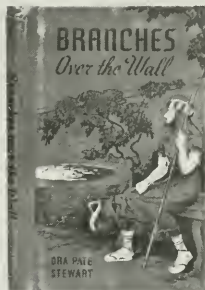
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Hints...recipes

PACKAGING YOUR FOOD GIFT

Plastic containers or transparent wraps are perfect for many food gifts. Foil loaf pans, pie plates or small baskets or trays, wood or metal boxes can also be used. Tie each with a gay ribbon.

A nice extra touch for your gift is to include a neatly typed or handwritten recipe card that can be used by your friend in the future. Sign your name and add "Christmas, 1969."

GRAPEFRUIT RASPBERRY COCKTAIL

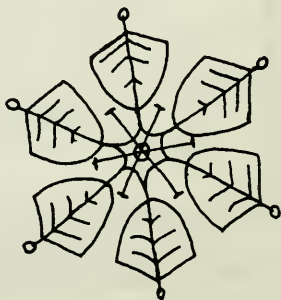
This recipe is not one that you would give, but is so delicious as a "different" first course for your Christmas Lunch that we are including it.

4 fresh grapefruit peeled and sectioned. Be sure to remove all of the white skin as it is bitter. If you prefer, you can use good quality tinned grapefruit sections. Be sure that the sections are whole.

1 package frozen raspberries

4 ounces sugar

Combine sugar and raspberries and cook over slow heat until the sugar dissolves. Press raspberries athrough a sieve over grapefruit. Chill thoroughly and serve.



and Ideas



MAGIC TABLE DECORATION

This bowl of dancing, coloured balls will add interest to any festive occasion and will serve as a Christmas conversation piece for your holiday guests.

Directions:

Fill a clear glass bowl or vase with water.

Add:

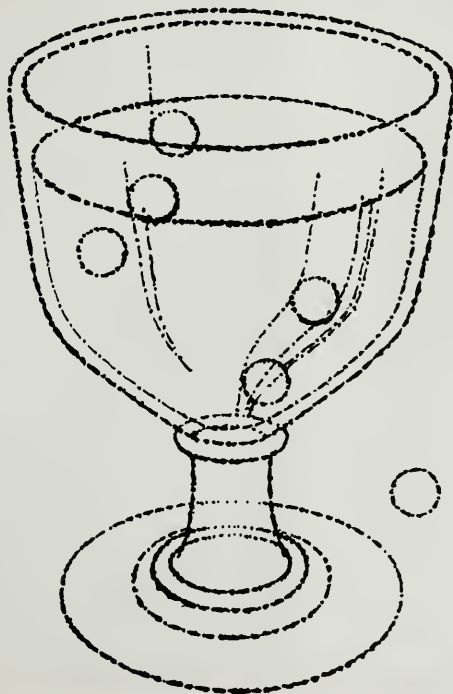
1 tablespoon of bicarbonate of soda

5 tablespoons of vinegar

6 mothballs

a few drops of red or green food colouring

In a few minutes the moth balls will begin to dance and will continue to do so for an hour or longer.



How good just to mingle together!
How good joyful music to hear!
How many the friendships we'll cherish
That perhaps will be started right here.
Our bond is our God-given treasure,
This wonderful treasure intends
That we women, we daughters, we mothers,
We helpmates, we sisters, we friends,
Should be close, should be gracious and loving,
Should be tender and gentle and true.
This is why, and we mean it sincerely,
We really do want to know you.
So we really do wish you a welcome
That is warm, and is cordially meant,

Welcome

by Elizabeth McCormack
Education Counsellor
Manchester Stake
Relief Society



We are happy to greet you this evening,
Your enjoyment is our first intent.
Then if, at the end of our meeting,
We have made you feel really at home.
If we make one new friend, or a dozen,
We'll be happy—and not us alone . . .
There is one who looks down on meetings
As he looked on Naomi and Ruth.
He just hopes that His daughters in this present day
Will, like them, understand this great Truth.
That it's pleasing to know one another,
That in empathy, friendships are made,
Opportunity doesn't stand knocking,
Grasp it now—or maybe it will fade.



STAR NEWS

BIRMINGHAM STAKE

The new Stake did not waste any time during the first month of its organisation. The Relief Society was the first auxiliary to bring all its members together for a Song Festival at the Woodsetton Chapel on October 11. Six Wards and Branches took part providing 68 Singing Mothers between them, which was very good considering that they had only three weeks to prepare.

Elder and Sister Hollingworth, from the Central British Mission, acted as adjudicators, and they said afterwards that all the groups had sung extremely well and been highly marked. There were only a few points deciding the winners in each section.

Worcester Ward gained the highest number of points for the set piece, and then tied with Woodsetton in the section for their own choice of song. Birmingham 2nd Ward won the choral speaking section. They all received certificates, which were presented to

them by President Stanley Woods, 1st Counsellor in the Stake Presidency.

While the judges were making their decisions, President Derek Cuthbert reported on his visit to the General Conference, and—of special interest to the sisters—about the Relief Society Sessions. There was a wonderful spirit prevailing during the whole afternoon, and Relief Society Stake President Gladys Jones, thanked the sisters for their support and encouraged them to continue with their singing so that they would always be ready when called upon in the Ward or Stake to give a choral item.

The second big event was the Inaugural Ball which took place after the Leadership meeting on October 25. Stake M.I.A. Leaders David Mace and Anne Reynolds were responsible for the organisation, but unfortunately Sister Reynolds was unable to be there on the night because of illness.

Dancing, which began at 8 p.m., was to Paul Westbrook and his Music, who introduced many novelty dances to keep the Ball going in full swing. The hall was gay with balloons, and the colourful and beautiful gowns of the sisters certainly made it a night to be remembered. President and Sister Cuthbert were there and were presented with a bouquet of chrysanthemums by David Mace on behalf of the members of the Stake.

Much of the work behind the scenes, including preparation of refreshments was done by M.I.A. Stake counsellors, Bernard Haw, Val Richards and Val Pittaway.

WOODSETTON Ward hired a double-decker bus to take their young members on an outing to Milford Common.

On arrival at their destination the children immediately began to play games, while the sisters formed themselves into a "Knitting Circle"! The Priesthood entertained, in more ways than they had originally intended, by giving a display of some sort of leap-frog, also baseball, football and unofficial wrestling. After refreshments a walk was called to "walk it all off," then everyone reboarded the bus for the homeward journey, during which everyone was provided with lollipops.

Ever tried walking 20 miles? WOODSETTON did and no-one was sure which was the most tired, tongues or feet, but everyone rallied enough to attend a barbecue in the evening. There was many a blister burst during the folk dancing sessions in the Cultural hall, but though feet were tender hearts were gay and everyone thoroughly enjoyed the day's activities.

Talent obviously abounds in the WEDNESFIELD Branch, and "Social 69" organised by the M.I.A. provided fun and games for members and investigators. President Bob Sherratt, assisted by Howard Smith, performed an amusing skit. They were followed by Edmund Klich, who sang in Polish and then surprised everyone with a catchy mouth organ solo. Pleasant 'pop' songs came from Norman Cope, and the evening closed with the singing of the folk group "Saintly Wake." Even after a hectic evening the saints and their guests found breath to make the rafters ring by joining in the choruses with this talented group.

WALSALL Ward held a very rewarding Jumble Sale on October 10, when they raised £23 for their Church funds.

Large crowds of people attended and kept the members busy, but though it was hard work, everyone enjoyed it.

HANDSWORTH Chapel was the venue for a Pioneer Social to open the Birmingham Ward Relief Society.



The St. Bernards Waltz during Birmingham Stake's Inaugural Ball

Sisters wore charming pioneer costumes and were honoured by the presence of the Bishopric.

After the lesson previews, a most delectable buffet supper was served by R. S. President Winifred Megeney and her counsellor Doris Tisdale. This was followed by the Brigham Young University Production film "And Should We Die."

Everyone agreed it had been a very pleasant evening and enjoyable start to the winter session.

BRITISH MISSION

At District Conference on September 28 at Norwich, the KINGS LYNN Branch was made Independent. Anthony S. P. Frost is the Branch President, with Elder Geoffrey Bunn as 1st Counsellor and Elder Brian Summer as 2nd Counsellor. President Frost paid tribute to all the members who had made it possible, with special mention of Sister Bunn and her family and Sister Bent, who at times have been the only

members in Kings Lynn. Now there are a number of new members and the branch has seven district missionaries, of which three are new members.

GORLESTON Branch M.I.A. have formed a sea fishing group and during the winter hope to have some successful matches, later they will challenge other groups.

Their Relief Society opened the new session with a dinner and preview of the lessons. The room was tastefully decorated with flowers and bunting in blue and gold, and about 30 sisters were present.

BRITISH SOUTH MISSION

On Friday and Saturday evenings, September 19 and 20, the PORTSMOUTH Branch choir presented "A Holiday Sing-a-Long" in the branch hall. This took the form of a holiday trip by Granny, Anne Plumbly; a mother, Eileen Gulvin; and two children, Lizbeth Gulvin and Ian Trise. The trip began with a visit to "Old Father Thames" in London, then the family

Gorleston Branch Scout Patrol





Sing-a-long. A holiday revue by the Portsmouth Branch

included Audrey Taylor, Christine Trise, Angela Trise and Christine Robertson. In addition to those already mentioned, Fiona Trise, Alison Brazier, Jeff Randall, and Trevor MacInnes were also in the cast. Iris Johns was the pianist and the production was directed by Janet Herridge, assisted by Mark Gulvin. Charles Newman doubled as the travel agent and the narrator who introduced the various scenes. Doris Taylor was the choir director.

travelled on and visited Denmark, Holland, Austria, Spain, the United States and ended with a tour of the British Isles.

A delightful comedy sidelight was the great desire of "granny" to go to Bournemouth, but as the journey proceeded she gradually forgot this and showed greater interest in the other countries.

Soloists for the concert were Janet Kemp, Gloria Jones, Doris Taylor, Terry Mitchell and Les Herridge with his guitar. The Scottish dancing was directed by Esne Trise and the dancers

The evening ended with a real sing-a-long, as the audience joined the cast in singing well known songs.

In addition to the two performances at the branch hall, the show was presented at the Alexandra Lodge, for the enjoyment of the elderly people who live there. Both cast and audience enjoyed this performance tremendously.

CRAWLEY Branch Relief Society invited the Priesthood to their Autumn Social on September 30, and special guests for the evening were President and Sister McKeown, from the London Temple.

The class leaders presented their lessons beautifully, and each one stood by a small table on which they had visual aids depicting their lessons for the coming year. Sister McKeown then gave a short inspirational talk, followed by Branch President Arthur Casbon, who thought that the Priesthood would enjoy Relief Society lessons.

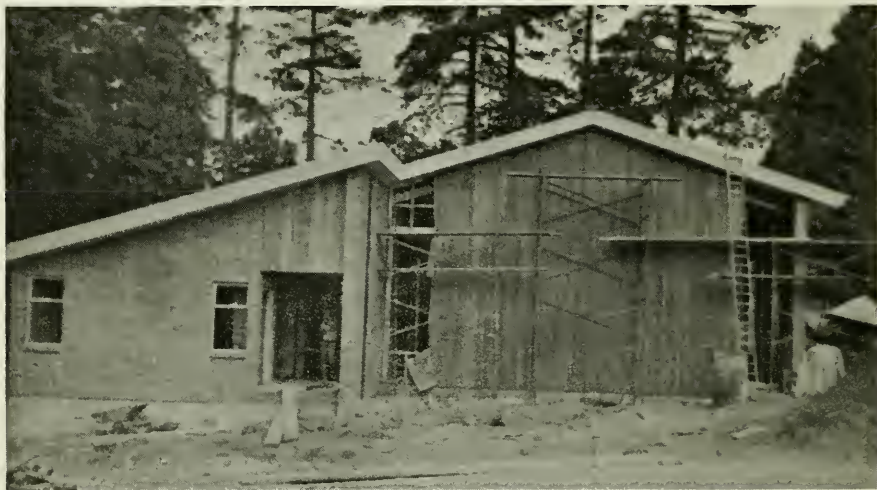
Each sister brought along a dish of

food, and the tables looked beautiful. All the 59 brethen and sisters present certainly enjoyed the variety of dishes. Towards the close of the evening,

Mabel Hewitt sang the song "My Dearest Dear," and Millicent K. Winsor, missionary working at the Temple, read a poem that she had written.



"Building" Missionaries at Hasting—left to right, Elders Scoll (Los Angeles), Meikel (Utah), Craft Utah), Golbraight (San Francisco), Goff (Utah) and Svenson (Sweden).



CENTRAL BRITISH MISSION

On September 20 the MIDLANDS NORTH District Primary held an "Autumn Fayre" at the Newcastle-under-Lyme Chapel. Approximately 52 children were present on this beautiful Autumn day. They had great fun on the Hoopla and Skittles and the many other stalls that were situated around the Chapel grounds. Derek Guildford retired as the pillow-fighting champion, and the strength of the priesthood was very evident—they gave piggy-back rides around the grounds. Later on everyone went across to the park where races were held. Adrian Cotton and Matthew Cork won the crawling races, and Philip Cotton and Carol Burgess won sprints. About 56 prizes were given in all. The older children took part in a Treasure Hunt while the younger ones played Blind-Man's Buff. They then had a sit-down tea and declared that the whole afternoon had been "smashing."

The MIDLANDS NORTH District M.I.A. cooked and served an excellent dinner at the Newcastle Branch. The tables were choicely decorated with roses of various colours, together with yellow daisies and gladioli.

Thirty-six people sat down to dinner, which was served by some members of the District M.I.A. Guests included President Clifton Johnson, his wife and three of their children. The President's assistant, Elder Darger, also accompanied them. The menu included chicken, boiled and baked potatoes, peas, sprouts and sliced beans. Apple or apple and blackberry tart and fresh cream. Cheese and biscuits and fruit drinks.

After the dinner had been cleared

away, there was dancing to the music of a band, which included modern and old time. During the interval cheese, biscuits and squash were served at moderate charges. A few more members arrived for the dancing, which continued until 11.30 p.m.

A farewell party was held at the NEWCASTLE Branch on Saturday October 11 for Christine Salt, who has joined H.M. Forces.

In the first of a new series of monthly Firesides for the youth of the Central British Mission and the Birmingham and Leicester Stakes, over 160 young people gathered together at the Mission Home in Sutton Coldfield for a Harvest Festival. They brought gifts of fruit, vegetables and flowers, which were placed on display for the evening. There was a wonderful atmosphere and spirit in the crowded lounge; all the chairs were occupied and most of them had to sit on the floor. The rafters rang as they sang favourite Harvest hymns, but there was a reverent quiet as they listened to talks by Pauline Such, Northfield Branch, Charles Baxter from Newcastle Branch, Birmingham Stake Y.W. President Anne Reynolds from Lichfield.

Maureen Cuthbert, Birmingham Ward, and Jeff Davies, Woodsetton Ward, are joint chairman of the Firesides, and have a committee of 12 to help them select the programmes, which promise to be varied and interesting as well as spiritual. Judging from the attendance at this first Fireside the youth are certainly enthusiastic about the programme.

All the gifts of food were later distributed to the elderly, needy and sick people of the surrounding area.

LONDON STAKE

"Talking Memories" was the theme of the LONDON STAKE M.I.A. Maid and Laurel Evening on October 18. Dawn Harrison, Stake Laurel Leader, conducted the meeting, which was also attended by the girl's leaders and parents.

The Symbolism of the Rose was given by Christine Beswick, of Luton, and Pauline Doggett gave the Laurel Crest. Guest Speaker for the evening was Sister Donna Hemingway.

CATFORD Primaries held their summer activities in September this year. As they have two primaries, one held at the chapel and the other at the home Sister McKay at Abbey Wood, they had two separate groups of Trailbuilders who went to overnight camps.

The Catford group with their teacher, Derek Hunt, went by car to Camber Sands in Kent, where they spent the night under canvas. The following day they drove up the coast visiting Dover and Deal and then on to Canterbury where they saw many of the fine old buildings in the town. They ended up at the Isle of Sheppy, but by that time the weather had become very stormy and they decided to go home. They reached Brother Hunt's house and spent the night there after a very hectic but enjoyable day.

The following Saturday the younger children went to Greenwich Park for their outing where they played games of cricket, tag, football and even ring-o-roses, before having a picnic lunch on the grass. Later they made their way to the play area and enjoyed the swings, round-a-bouts, etc. and also watched a Punch and Judy show. To

round off the day, everyone went down to the river at Greenwich to see Sir Francis Chichester's yacht "Gipsy Moth IV," and the "Cutty Sark."

About two weeks after this, the second group of Trailbuilder boys from Abbey Ward held their overnight camp under canvas at the Scouts Farm camp in Eltham.

Brother Wilbourne took his group by car on the Friday evening, and they were really a sight to see. One small car with one very brave male teacher surrounded by seven small boys, blankets, Wellington boots, frying pans and tins and tins of beans! They had great fun erecting their tents, and fixing supper around their camp fire. Brother Wilbourne gained a help-mate in Jimmy Butterfill, aged 14, who was invaluable as none of the others had ever camped before, but they all had a wonderful time.

The last activity of the summer came as a complete surprise when Brother and Sister Wilbourne gave a party for all the primary workers, which made a perfect end to a very enjoyable primary year.

NORTH BRITISH MISSION

During the summer the ECCLES Branch paid a visit to Syme Park, there were 7 children and 7 adults in the party, including Branch President and Sister C. A. Grady. They finished the day at Manchester Airport and everyone really enjoyed the day's events.

The following week, members were asked to help sell flags for the Henshaw School of the Blind, and 40 of them volunteered. Apparently they collected £21 9s. 2d., between the



Primary Workers of the Catford Branch relax together at their end-of-the-year party.

Trailbuilders in the Church at Dover Castle.



hours of 10.30 a.m. and 4 p.m., with 1 hour off for lunch. Afterwards they hurriedly changed and went over to Liverpool for the Gold and Green Ball.

On Saturday, October 11, at the LIVERPOOL Chapel, the Primary children from the entire district presented their plays. These were all excellently portrayed and the children displayed good acting ability and excellent voice projection.

The Liverpool Primary presented two plays, "Snow White and Rose Red" and "Puss in Boots." Their scenery was painted by the Priesthood, with special mention of George Hoare and John Hughes.

Southport portrayed "Little Tuks History Book" and this was most enjoyable and well done.

Crosby's Branch's play was in verse about the joys the flowers bring to us. Wirral and Northwich branches also took part. All the children obviously enjoyed themselves.

SCOTTISH MISSION

On Friday, September 26, eight members of the ABERDEEN Branch went to President's Cooke's house at Perth for a dinner in aid of their building fund. An auction sale was also held, and games were played, making it a very enjoyable evening.

The next morning 40 members visited the American Naval Base at Edzell, where Brother and Sister Schofield, who are stationed there, acted as their host and hostess. They had a conducted tour through the base, saw the hospital and spent some time in the kitchens watching the food being prepared. Later they enjoyed some of

these dishes as a meal was provided for them.

Brother Schofield is Sunday School Superintendent of the Aberdeen Branch, and he and his wife have two sons and a daughter, and will soon be blessed with another happy event.

Before they departed for home, the saints were shown some movies, and everyone agreed that it had been a day well spent.

The Elders Quorum of the SCOTTISH SOUTH District held a social with the theme on "Pioneer Night" on September 6. The evening was set round a camp fire and gave a very good effect of early days in the Church. Many musical numbers were rendered which added to the wonderful spirits. Those taking part were Brother and Sister J. Wesley Christensen, who sang. James McKellar with cowboy music, Robert McClinton, poem, Henry and Cornelia Baker, who sang in Dutch, then much to everyone's delight, Archibald R. Richardson, assistant to the Mission President, played the accordian. Brother and Sister Park then sang a duet.

Edward Steven and Elizabeth McLeod were in charge of the dance programme, which consisted mainly of Square Dances, etc. Ronald Lovell gave a monologue on a Mexican theme. In charge of the chuck wagon was Brother and Sister David McKinney, and everyone took part in the climax, which was a highly spiritual rendering of "God Be with You Till we Meet Again."

On September 26 to 28, SCOTTISH SOUTH District M.I.A. held a Youth Conference in Dumfries where over 100 young people attended. The weekend got off to a good start on the



Action in the Volley Ball game at the Scottish South M.I.A. Youth Conference.

Friday evening with an informal get-together and a sing-song. On the Saturday morning after an early breakfast there were a variety of workshops to attend, including Arts and Crafts in which John Raeburn demonstrated among other things, various methods of using everyday objects, such as leaves and twigs, to make attractive pictures.

Those interested in developing their muscles attended the weightlifting workshop, which was ably supervised by John Grant. Maureen Eagleson, Y.W.M.I.A., President, directed Drama and said with assurance that all who attended, enjoyed trying their hand at stepping out of character for a little while. A shooting range was set up by David Park, who ably assisted all who wanted to test their skill, and a Judo demonstration was staged by a local Dumfries club.

Dancing was another popular work-

shop and as always, Jim Stronach Jnr., helped everyone to keep right in step. The athletic types were kept on their toes by David Malcolm who refereed the Volley Ball, and Bill Eagleson kept an 'Eagle Eye' on all keen swimmers at the local pool. A very special mention must be given to Robert McClinton, who not only took the cookery workshop, but also prepared and cooked all the meals over the week-end. Robert, and ex-chef richly deserved the vote of thanks given him at the end of the conference.

A debate held after lunch, had participants and audience alike on their mettle following some controversial views on various subjects. Speakers were alert, entertaining, and above all, very well informed with facts and figures at their fingertips to throw backwards and forwards to those with differing views.

The highlight of the week-end was

the dance held on the Saturday evening, everyone agreed it was one of the best ever, and together with Conference on the Sunday morning, rounded off a wonderful holiday, spiritually uplifting all who attended.

SOUTH WEST BRITISH MISSION

Baptisms in the sea are again reported from HELSTON and REDRUTH in Cornwall. Saints from the two branches met together at Portkerris on September 21 to witness five baptisms; there had been another one on the previous day. Forty-nine saints attended the service, which proves that the Church is growing rapidly in that area.

After the baptism, 51 saints attended the Thanksgiving meeting at Helston. Later gifts of food and flowers were given to the sick members of the branch and the remaining gifts were

taken to the old people at Meneage Hospital. The matron sent a letter of appreciation and thanks.

The latest report on the crop of oats grown in their Church field by members of the HELSTON Branch, is that the project was a great success. After all the expenses had been paid they had £65 5s. 5d. to add to their building fund.

SUNDERLAND STAKE

William Michael Howe, a deacon of the HARTLEPOOL Ward, won high praise in the local paper for the part he played in helping to print and write the school magazine at Brierton County Modern School. The title of the magazine was "Poems, Prose and Prints." William wrote a description of the North East weather entitled, "Walk in the Rain."

Members of the St. Austell Branch Primary enjoying a picnic in a park.





On October 1, Harry Talbot, his wife Doreen and their children emigrated to Canada. Brother Talbot served in the BILLINGHAM Ward as Ward Clerk, and in HARTLEPOOL Ward as 2nd counsellor in the ward Relief Society. Before leaving the family were presented with a clock as a farewell gift from the members.

President and Sister Graham Pearce, with son Jamie and daughter Miranda Jane. They were recently presented with their Master M Man and Golden Gleaner Awards at the Cornish District Conference by Mission Counsellor Albert Gadsby.

PETERLEE Priesthood dinner on Friday, September 26, was an enjoyable occasion. The delicious meal was prepared by the brethen and consisted of vegetable broth, followed by chicken curry, or rice and chicken, ending with fruit cocktail and jelly. After the meal the time was spent singing dancing and listening to Brother Richardson play the guitar and sing.



Doreen Talbot of Hartlepool Ward with her three daughters, Lynda, Eileen and Jill.

Congratulations

Births

August 7 — To Roy and Christine Anderson, Wirral Branch, (formerly Liverpool Branch), North British Mission, a daughter, Susan Joy.

July 30 — To Christopher and Susan Broadribb, (nee Paterson), Hyde Park Ward, London Stake, a son, Simon John.

September 2 — To Ken and Josephine Raine, Peterlee Branch, Sunderland Stake, a daughter, Josephine Kay.

September 10 — To Hubert and Alma Wainwright, Newcastle Branch, Central British Mission, a son, Jason John.

September 5 — To Alan and Gloria McDonald, Dumbarton Branch, (late of Aberdeen), Scottish Mission, a daughter, Gail.

Engagements

Valerie Johnson and Paul Harrison, both of Billingham Ward, Sunderland Stake. Valerie introduced Paul to the Gospel and he was baptised in October.

Linda Goddard and Paul Laurie, Hartlepool Ward, Sunderland Stake.

Marriages

On Saturday, August 23, Kevin Gore and Jean Banfield, both of Eccles Branch, were married at the new Preston Chapel. This was the first wedding to take place in the chapel since its completion earlier this year. The ceremony was performed by Brother George Doughty, who together with his family, had been instrumental in Kevin being baptised in 1966.

Jean was given away by her elder

brother Arthur, and had three bridesmaids; Karen and Susan Gore, and Deborah Waite. The best man was Leonard Boydell. The couple honeymooned in Wales and later attended the Temple.

Silver Wedding

James and Jean Such, of the Northfield Branch, Birmingham Stake, celebrated 25 years of happy marriage at a party on October 10, when over 90 people, members of their family, and friends gathered to pay tribute to them

They were married on October 7, 1944, at St. Peter's Church, Marborne, Birmingham, and have 4 children — 2 sons and 2 daughters — and two grandchildren. Brother and Sister Such and their family joined the Church in 1954 and have been actively engaged ever since.

We wish them many more years of happy life together.

Obituary

John Gibson, of Hartlepool Ward, aged 56 years. Brother Gibson was a faithful and active member and will be sadly missed in both ward and stake. He had served as Elder's Quorum President, assistant Stake Clerk and latterly Aaronic Priesthood under 21 General Secretary and Secretary of the 1st Elder's Quorum in the Sunderland Stake. He leaves four sons, two of whom are members of the church.



The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place of regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and these my sentiments.

Joseph Smith

